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...more minor historical detail upsetting Jews...

The Nazi roots of the German Greens

By [BENJAMIN WEINTHAL, JERUSALEM POST CORRESPONDENT, 07/07/2013 02:54](#)

Academic and journalistic research over the past five years shows the key role of Nazi figures in the party's founding and development.

BERLIN – The German Green Party's legislative action to label Israeli products from the West Bank has cast a spotlight on the role that former Nazis played in creating the party.

Academic and journalistic research over the past five years shows the key role of Nazi figures in the party's founding and development.

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After strong similarities were revealed between an initiative by Germany's neo-Nazi NPD party last year in a state parliament to demarcate Israeli products and a Green Party federal initiative in the Bundestag to impose a similar system on Israeli goods, critics pointed to the "Brown" — the color symbolizing Nazism — roots of the Green Party in an effort to explain the punitive measure directed at Jewish businesses.

The popular pro-Israel website Liza's Welt tweeted last month, "Not sure what the Greens actually have against Nazis. They even sometimes copy from them." Lala Süsskind, former head of Berlin's Jewish community and chairwoman of the NGO Jewish Forum for Democracy and Against Anti-Semitism, termed the Green Party initiative hostile to Jews at an event last month.

Dr. Martin Kloke, an expert on contemporary German anti-Semitism, urged the Greens in a blog post on Die Achse des Guten (The Axis of Good) to critically examine and work through their "ambivalent role in the history of leftist German anti-Zionism and anti-Semitism."

Dr. Clemens Heni, a leading German researcher on modern anti-Semitism, told The Jerusalem Post that Werner Vogel, a former member of the Nazi Party and of its SA stormtroopers, "was among the first elected members of the Greens to the Bundestag in 1983." After the media exposed Vogel's background, he resigned from the Bundestag.

Heni said that leading Green Party politicians at the time did not object to Vogel's membership in the party.

Heni added that the founders of the Greens welcomed August Haussleiter, who, as co-founder of the Greens in 1979, played an important role in the party's development. Haussleiter was active in Hitler's Munich Beer Hall Putsch in 1923 and praised the German Wehrmacht in 1942. He stoked anti-American and anti-Semitic sentiments in post-World War II West Germany, said Heni.

Baldur Springmann, a former member of the SA, also played an important role in the nascent phase of the German Green party. He left the party in 1980.

Heni said that Henning Eichberg also played an important role in the founding the Green Party in the southern German state of Baden-Wurttemberg in 1979, although he did not choose to become a member. Eichberg had close ties with former Nazi anti-partisan specialist Arthur Ehrhardt of the SS.

When asked about the role of former Nazis in the creation of the Green Party, Michael Schroeren, the party's spokesman in the Bundestag, wrote the Post by email that such allegations are absurd and queries along these lines lead nowhere.

The history of the Green Party and Nazism has added greater scrutiny to the role of Green MPs toward Israel.

The Green Party MP Kerstin Müller, who is slated to head the party's Heinrich Böll Foundation branch in Tel Aviv, helped handmaiden the initiative in the Bundestag to label Israel products.

Germany's Jewish community has slammed her views toward Israel and the security of the Jewish state over the years.

The Central Council of Jews in Germany said in 2010 Müller displays an "intolerably paternalistic tone" toward Israel and toward Jews in Germany. That year, she supported an anti-Israel parliamentary resolution and attacked the council in a letter because its leadership criticized the resolution. The resolution rebuked Israel for its interception of the Turkish vessel Mavi Marmara, which tried to break Israel's legal blockade of the Hamas-controlled Gaza Strip.

The Post obtained a copy of Müller's letter blasting Germany's Jews for criticizing the resolution. In it, Müller writes that the Central Council's criticism of the parliamentary resolution as "one sided and taking sides against Israel" is indefensible.

The Simon Wiesenthal Center considers Müller's appointment to run the Böll Foundation in Tel Aviv as scandalous in light of her activities against the Jewish state.

<http://www.ipost.com/Jewish-World/Jewish-Features/The-Nazi-roots-of-the-German-Greens-318973>

Eddie McGuire, Adam Goodes and 'apes': a landmark moment in Australian race relations

Tom Heenan & David Dunstan , 31 May 2013, 11.44am EST

Collingwood president Eddie McGuire's week has seen him go from – to use the American sporting vernacular – hero to zero.

Having been lauded for his response to a young female Collingwood supporter calling Sydney Swans star Adam Goodes an "ape" over the fence, McGuire then suggested on his breakfast radio show that Goodes could be involved in the promotion of the musical King Kong, sparking outrage from Goodes and many others in the media and sporting worlds.



Eddie McGuire has found himself trying to explain away his 'brain-fade' where he vilified Sydney player Adam Goodes. AAP

Image/David Crosling

The debate over whether McGuire is racist or not can never be satisfactorily answered, as there is evidence to support both sides. But his King Kong comments do throw into clear relief the existence of a culture within the particular subset of society that is the football media where casual racism is acceptable, even funny.

In turn, given Australian Rules football is the most popular sport in the land, and McGuire one of the best known personalities, what does this tell us about wider Australian society's approach to "jokes" involving race?

In February 2005, Cameroonian soccer player Samuel Eto'o was playing for Barcelona against Real Zaragoza in Spain. When he went near the ball the Zaragoza crowd called him a monkey. Eto'o protested and refused to play. After some persuading from his teammates he continued. But his stance affirmed that monkey taunts and racism had no place in sport.

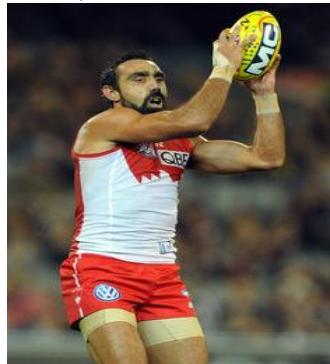
Eto'o was not the first sportsman to put up with racial abuse. Many black African footballers based in Europe have suffered similar abuse on the pitch and from the terraces. Eto'o now plays in Russia and is one of the world's highest

paid footballers. Yet he is still subjected to monkey chants and banana throwing from Russian crowds.

Australia has not been immune from this. In 2007, Indian cricket crowds called the West Indian born Australian cricketer, Andrew Symonds, "a monkey". During the 2007-8 Indian tour of Australia, the Indian player, Harbhajan Singh, allegedly repeated the abuse. Amidst protests from the Australian players and threats that the Indians would abandon the tour, the matter was resolved. Harbhajan, we were told, had called Symonds a "motherfucker" – albeit in Punjabi – and not a monkey. Sexist abuse of the vilest kind, but not racism, was permissible. The tour went ahead.

Given this recent history, any sporting administrator, player or media commentator who doesn't know that the words "monkey" or "ape" are offensive to black sportspeople is either ignorant or a fool. That such people still exist is unfortunate. That they run major football clubs and influence public opinion is staggering.

On appearances, McGuire, is no fool. He's the smart kid from struggle-street Broadmeadows who became one of Melbourne's most identifiable celebrities. He has supported admirable causes and championed Indigenous rights. But McGuire is a contradictory character. In many ways he is a throwback to the old racist, sexist culture that has blighted Australian sport.



Adam Goodes has become the victim of racial vilification for the second time this week. AAP Image/Joe Castro

McGuire's contradictions have surfaced in "Apegate". Having made the comments McGuire promptly went into damage control. To offset critical tweets from his own Collingwood player, Brazilian-born Harry O'Brien, the pair appeared together on Fox Sports'

AFL360. While O'Brien expressed his disappointment at McGuire's comment, Eddie declared he had experienced a "brain fade". Goodes, meanwhile, maintained a dignified silence.

How should we regard this latest gaffe by a prominent footballing identity?

McGuire is no lout or under-educated sporting larrikin. He is a community leader and a major player in the insular Melbourne-centric world of media, business and sport. He shapes opinion not just on football but also on associated social and cultural values. He is that much vaunted of sporting public figures, a role model.

Variously McGuire has described himself as a journalist. But what took McGuire from newsroom junior to media and sporting boardrooms was the high profile The Footy Show, which he fronted from its beginnings in 1994 until 2006.

During this time, it set the benchmark for sexist and racist banter. In 1999 McGuire's sidekick, John "Sam" Newman, blackened his face to impersonate Indigenous footballer Nicky Winmar. McGuire neither intervened nor suggested this skit was a "brain fade". On the contrary, it was a ratings winner for the vast Footy Show demographic who laughed along with Newman.

In 2009, Newman sparked further uproar when he called a Malaysian man "a monkey" on the show. By this time McGuire had decamped, but the sexist and racist culture he had been part of, remained.

The Winmar skit occurred four years after the AFL introduced its racial and religious vilification code. Though much has changed outwardly since, racism and sexism still persist. Indigenous players may not be said to go "walkabout" anymore during games, but as research conducted by sports academics David Hickey and Peter Kelly shows, some clubs remain wary of recruiting them. They are perceived to carry too much risk and cultural baggage.

McGuire will no doubt continue to apologise for his apparent lapse but his remark reflects the subliminal racism that resides in sport and the broader community. It is not the old racism of social exclusion, reflected in the treatment of Aboriginal footballer Doug Nicholls when he played for Carlton in

1927. It is not the virulent racial abuse of crowds and opponents that Syd Jackson, the Krakouers and Robbie Muir experienced in the 1970s and 1980s. The new racism is in the furtive look, the throwaway line and oblique management decisions based on cultural and racial stereotyping.

Australian sport has a history of racism. McGuire's remark simply adds to it. With "monkey" and "ape" globally established as the terraces' racial slur of choice, his "King Kong" comment cannot be shrugged off as a "brain fade". Subliminal or not, his comment reflects the inability of this country to shake of its racist past, revealing an inadequate understanding of Indigenous peoples' rights and their struggles.

On Melbourne talkback radio, a caller declared he did not know much about "Indigenous stuff" but he knew Eddie, and asserted that he's no racist. Without even knowing, the caller had touched on the heart of the matter.

The majority of the sporting public know very little about Indigenous Australians and even less about what constitutes a racist remark, but they do know a good bloke.

But the time has well and truly passed when a good nature or blokey banter can excuse such prejudice.

David Dunstan does not work for, consult for, own shares, or receive any funding from any company or organisation that would benefit from this article, and has no

relevant affiliation. He is Lecturer in Sports Studies at Monash University.

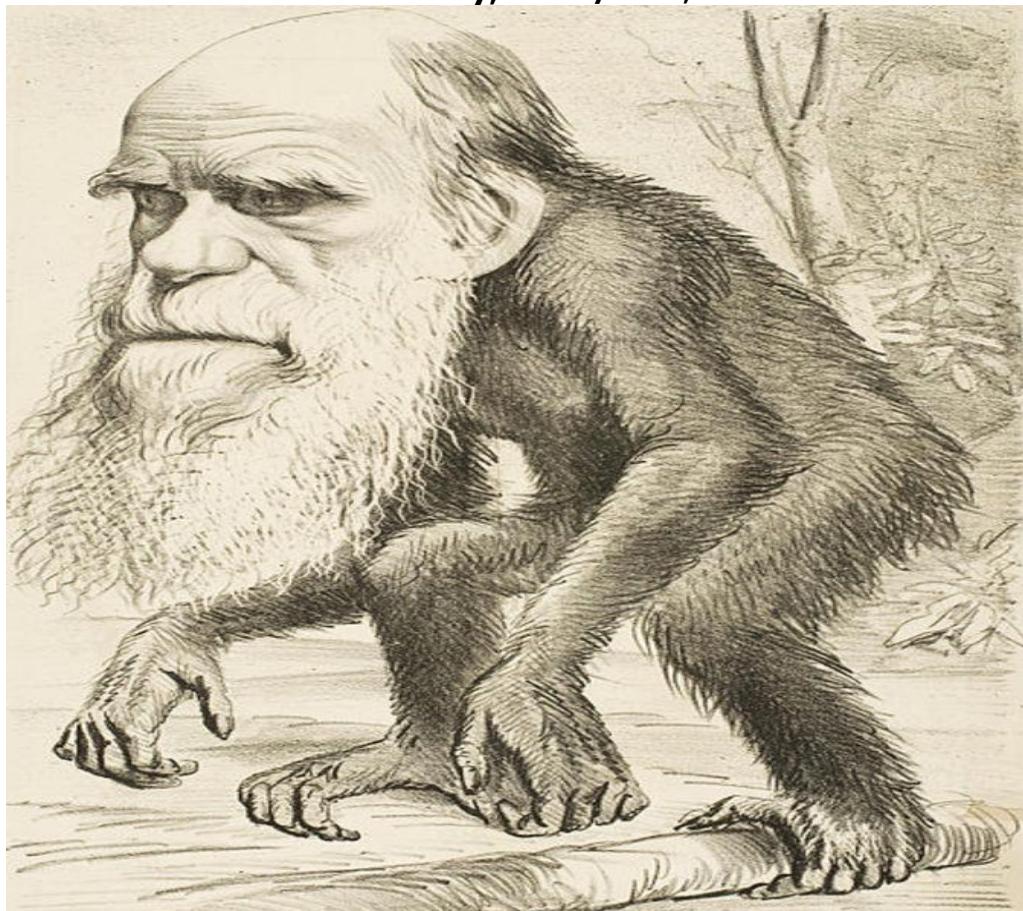
Tom Heenan does not work for, consult to, own shares in or receive funding from any company or organisation that would benefit from this article, and has no relevant affiliations. He is Senior Lecturer & Coordinator, Graduate Publishing and Editing Program at Monash University.

<https://theconversation.com/eddie-mcguire-adam-goodes-and-apes-a-landmark-moment-in-australian-race-relations-14840>

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The ape insult: a short history of a racist idea

James Bradley, 31 May 2013, 12.34am EST



Most us know that calling someone an ape is racist, but few of us understand why. The Hornet magazine, 1871

Most us know that calling someone an ape is racist, but few of us understand why apes are associated in the European imagination with indigenous people and, indeed, people of African descent.

To understand the power and scope of the ape insult, we need a dose of

history. When I was an undergraduate at university, I learnt about racism and colonialism, particularly the influence of Charles Darwin (1809-1882), whose ideas seemed to make racism nastier. Indeed, it's easy to infer this. Darwin's theory of natural selection (1859) showed that the closest ancestors of

human beings were the great apes. And the idea that homo sapiens were descended from monkeys rapidly became part of theatre of evolution. Darwin, himself, was often depicted as half-man, half-monkey.

What's more, while most evolutionists believed that all human races

descended from the same stock, they also noted that migration, and natural and sexual selection had created human varieties that – in their eyes – appeared superior to Africans or Aborigines.



Gregor Mendel demonstrated that the inheritance of certain traits in pea plants follows particular patterns and was posthumously recognised as the founder of the new science of genetics. Wikimedia Commons

Both these latter groups were often portrayed as being evolutionarily the closest to the original humans and therefore to apes.

The role of evolutionary thought

In the early 20th century, the increasing popularity of Mendelian genetics (named after [Gregor Johann Mendel](#), 1822-1884) did nothing to depose this way of thinking. If anything, it made things worse.

It suggested that the races had become separate species, and that Africans, in particular, were far closer in evolutionary terms to the great apes than were, say, Europeans.

And yet, during the same period, there was always a stream of evolutionary science that rejected this model. It emphasised the deep similarities between different races, and that differences in behaviour were the product of culture not biology.

The horrors of Nazism put paid to mainstream science's dalliance with biological racism. Adolf Hitler's genocide, willingly supported by German scientists and doctors, showed where the misapplication of science might end up.

This left scientific racism in the hands of far-right groups who were only too

willing to ignore the findings of post-war evolutionary biology in favour of its pre-war variants.



In the mid-1700s, Comte de Buffon suggested that all species of animals were descended from a small number of spontaneously-generated types. Wikimedia Commons

Clearly, evolutionary thinking has had something to do with the longevity of the ape insult. But the European association of apes with Africans has a much longer cultural and scientific pedigree.

Caught in the middle

In the 18th century, a new way of thinking about species emerged. Previously the vast majority of Europeans believed that God had created species (including man), and these species were immutable.

Many believed in the unity of the human species, but some thought that God had created separate human species. In this schema, white Europeans were described as closest to the angels, while black Africans and Aborigines were closest to the apes. Many 18th-century scientists tried to undermine the creationist model. But, in so doing, they gave more power to the ape insult.

In the mid-1700s, the great French naturalist, mathematician and cosmologist [Comte de Buffon \(Georges-Louis Leclerc, 1707-1788\)](#) put forward the idea that all species of animal were descended from a small number of spontaneously-generated types.

Feline species, for example, were supposedly descended from a single ancestral cat. As cats migrated away

from their point of spontaneous generation, they degenerated into separate species under the influence of climate.



Dutchman Petrus Camper applied Buffon ideas to man and concluded that monkeys, the apes and orangutans, were all degenerated versions of original man. Tibout Regters/Wikimedia Commons

In 1770, the Dutch scientist [Petrus Camper](#) (1722-1789) took Buffon's model and applied it to man. For Camper, the original man was ancient Greek. As this original human moved from his point of creation around the world, he too degenerated under the influence of climate.

In Camper's view, monkeys, the apes and orangutans, were all degenerated versions of original man. Then, in 1809, Darwin's intellectual forebear, [Lamarck](#) (Jean-Baptiste Pierre Antoine de Monet, Chevalier de Lamarck, 1744-1829) proposed a model of evolution that saw all organisms as descended from a single point of spontaneous creation.

Worms evolved into fish, fish into mammals, and mammals into men. This happened not through Darwinian selection but through an inner vital force driving simple organisms to become more complex, working in combination with the influence of the environment.

In this view, humans didn't share a common ancestry with apes; they were directly descended from them. And Africans then became the link between monkeys and Europeans. The popular image commonly associated with Darwinian evolution of the staged transformation of ape into man should more properly be called Lamarckian.



In 1809 Jean Baptiste de Lamarck proposed a model of evolution that saw all organisms as descended from a single point of spontaneous creation.

Charles Thévenin - Wikimedia Commons

The power of racism

Each of these ways of thinking about the relationship between humans and monkeys reinforced the connection made by Europeans between Africans and apes. And by making it seem as if people of a non-European origin were more like apes than humans, these different theories were used to justify plantation slavery in the Americas and colonialism through the rest of the world.

All of these different scientific and religious theories worked in the same direction – to reinforce the European right to control large swathes of the world.

The ape insult is actually about the way Europeans have differentiated themselves, biologically and culturally, in an effort to maintain superiority over other people.

The important thing to remember is that those “other” people are much more aware of that history than white Europeans. To summon up the image of

an ape is to tap into the power that has led to indigenous dispossession and the other bequests of colonialism. Clearly, the education system doesn’t do enough to educate us about the science or history of man. Because if it did, we would see the disappearance of the ape insult.

James Bradley does not work for, consult to, own shares in or receive funding from any company or organisation that would benefit from this article, and has no relevant affiliations. He is a Lecturer in History of Medicine/Life Science at University of Melbourne

<https://theconversation.com/the-ape-insult-a-short-history-of-a-racistidea14808>

Are you racist? You may be without even knowing it

By: Neil Levy, 28 December 2012, 9.17am EST



Our implicit associations reveal more about our true attitudes than what we explicitly state. Image from shutterstock.com

The [infamous Youtube video](#) capturing a young man abusing women on a Melbourne bus for the crime of singing in French, and being supported in his violent tirade by fellow passengers,

raises the uncomfortable question – are Australians racists?

Most of us acknowledge our shameful history of racism, including genocidal violence directed against the first

inhabitants of this continent, but we hope we’ve left those dark days far behind us.

I don’t know how common overt racism of the kind captured on the video is

today. Questions like that are notoriously difficult to answer, in part because people are often reluctant to express their true attitudes when they know that many others disapprove of them.

I'm going to suggest, however, that a great many of us, almost certainly an overwhelming majority, are home to a range of biases, including xenophobia and racism, which dispose us to think badly of how things are done elsewhere or by people who we don't think of as belonging to our in-group. I'm not going to suggest that most Australians are racist; I'm not going to suggest that *you* are racist.

I think the evidence I will cite doesn't settle that question. In fact, whether you are racist may be less important than we tend to think.

It's not easy to say what exactly it takes to be a racist. It's usually not hard, though, to recognise racists; that's why the YouTube video is so shocking. If someone believes that members of some racial group are less intelligent, or more lazy, or less moral, than members of their own racial group, they are racist.

Some cases are harder to classify – what do we say about the person who thinks that members of some cultures are inferior in some way? Sometimes, this kind of belief is a rationalisation of racism, sometimes it may not be. Psychologists call the kind of beliefs in question here explicit attitudes. An explicit attitude is an attitude that the person can express and stand by, and which they assert as theirs.

But explicit attitudes are not the only kind of attitudes there are. We also have implicit attitudes, and our implicit attitudes may also – or instead – be the source of bias.

We discover what someone's explicit attitudes are by asking her. Honest answers to questions like "do you think Aboriginals (or Africans, or whatever) are as intelligent as whites?" will reveal her explicit attitudes. You can discover your explicit attitudes in exactly the same kind of way. But it can take some work to discover someone's implicit attitudes.

There are various techniques scientists use to measure implicit attitudes. One of the most popular is the Implicit Association Test. You can do such a test yourself; the researchers at [Project Implicit](#) have made many available on the web (including [one](#) that tests for implicit associations with regard to Aboriginal and white Australians).

An Implicit Association Test measures speed in associating pairs of concepts. For instance, you might press one key if presented either with a picture of an Aboriginal face or with the word for a positive concept ("laughter"; "wonderful"; "joy") and another key if presented with a white face or the word for a negative concept ("pain"; "awful"; "evil").

The position of every element switches around – sometimes the left key is white/bad, sometimes it is white/good, sometimes Aboriginal/bad and sometimes Aboriginal/good. By measuring the speed of button presses, researchers are able to measure the strength of the association in an individual between positive and negative concepts and white and black faces (or pictures of males versus females, or words describing gay men and women, or whatever else they are interested in measuring).



A grab from the video of the racial abuse on a Melbourne bus in November. Mike Nayna/YouTube

Here's the interesting finding: implicit and explicit attitudes don't always travel hand in hand. It's quite common for someone who on every explicit measure is clearly not racist to nevertheless be quicker to associate positive concepts with white faces than with black faces, and quicker to associate negative concepts with black faces than with white faces.

In fact, most white Americans show a moderate preference for white faces over black faces, as measured by Implicit Association Test scores. That doesn't mean that most white Americans are racist. I think there are good reasons to identify people's real attitudes with their explicit attitudes (though the issues here are complex). One reason for caution is that having negative implicit attitudes to a particular group is by no means confined to people outside that group.

Though black Americans have more variable implicit attitudes toward black faces than do white Americans, many black Americans have negative implicit attitudes too. Similarly, many gay men and women have negative implicit attitudes toward homosexuality; many women have negative implicit attitudes toward women, and so on.

The explanation for why people have implicit attitudes that differ from their explicit attitudes is controversial, but it's widely accepted that it has a lot to do with the stereotypes that are prevalent in a culture.

If you live in the United States, you can't help being bombarded with suggestions that there's an association between black people and crime. If you live in Australia, you can't help being bombarded with suggestions that women are highly emotional and irrational. These "suggestions" may not be delivered in the form of statements or claims; they are embedded in cultural stereotypes, in jokes and sitcoms, in the taken-for-granted background of everyday gossip.

They may be transmitted by people who don't believe them, and who don't even realise that they are transmitting the message (the fact that this kind of stereotype can be transmitted unconsciously helps to explain why parents who try to raise their children "gender-free" rarely meet with great success). Absorbing these stereotypes leads to the laying down of associations, which might result in activation patterns: being presented with a black face (say) activates related concepts (perhaps unconsciously) and the fact that they're active affects mental processes.

That's what an implicit association is – an association between one concept and another, meaning that having one active is likely to make the other active too, consciously or unconsciously.

Given that, as I have claimed, there are good grounds for identifying people's real attitudes with their explicit attitudes, why does it matter what their implicit attitudes are? Here's why – having an attitude activated affects our further thinking processes, and that can result in biased thought and behaviour. Good people, people sincerely opposed to racism, for instance, can find themselves acting in ways that express racial biases. They can do this without even knowing it.



Image from shutterstock.com

Since the 1970s, cognitive and social psychologists have gradually been revealing the extent to which our thought and behaviour is completely shot through by unconscious processes. The unconscious that psychologists study is not the Freudian unconscious, made up of thoughts we dare not acknowledge even to ourselves. Rather, it's simply mental processing that is carried out efficiently by the brain below the level of awareness.

This is the processing that allows us to drive while thinking of other things, and which alerts us if an unexpected situation calls for attention (a dog runs out into the road for instance). It's the processing that allows me to type while thinking about what to say, leaving both finger movements and grammar to sort themselves out.

Psychologists have demonstrated time and again that unconscious processes handle the bulk of execution of our movements and a great deal of the actual reasoning processes themselves. Things we are not conscious of seeing – which we can't report, for instance – influence our subsequent behaviour, by altering how we process information and what comes to mind.

Things we're conscious of may also influence us, without our being conscious either that or how they influence us.

Take the phenomenon of behavioural priming. In one [famous experiment](#), the subjects unscrambled words to make sentences. One group of subjects got sentences that contained words that suggested elderly people: "wise"; "knits"; "Florida" (this was an American experiment); "grey"; "wrinkled", and so on.

The other group got scrambled sentences that didn't contain words like this. After the experiment was ostensibly over, the experiments timed how fast the participants moved as they left the lab. Participants who unscrambled sentences containing words that suggested elderly people

walked more slowly than the participants in the other group.

What seems to have happened is that the words suggesting elderly people "primed" the elderly stereotype, and led to behaviour that was influenced by it. This effect may be independent of whether people believe that elderly people walk more slowly than younger. As a matter of fact, they probably did believe it. But the activation of the stereotype may be enough to influence behaviour.

Because the activation of the stereotype can be unconscious, and because its effects can be unconscious, we may not know that, or how, it is altering our behaviour. We may confabulate, as psychologists say, a good reason for what we are doing, when in fact the explanation is a bad reason, or no reason at all.

Human beings are creatures for whom reasons are important; when we don't have a good reason to tell ourselves, we often make one up (without realising that's what we're doing).

One nice example [comes from a study](#) that asked male subjects to pick the photo of a woman they liked better from a pair of photos. In some trials, the experimenter used a magician's trick to hand the subject the other photo. The subject was then asked to explain why he preferred it.

The majority of the subjects failed to notice the switch, and confabulated reasons why they chose the picture they had been given (saying, for example, that they chose the picture of the blonde "because I prefer blondes", when in fact they had chosen the picture of the brunette). Because confabulation may involve the production of a plausible story, we may have good consciences, even when our actions express racist or sexist implicit attitudes.

Here's an example of how this kind of thing can occur, from a [2005 American study](#). In this study, participants were asked to choose the better applicant for the job of police chief. There were two candidates. One was "street wise" while the other had more formal education. One was male, one was female. Some experimental subjects were given the choice between a male street wise applicant and a female formally educated applicant, while some got the options reversed, with the female applicant being the street wise one. Here's the interesting finding – both groups tended to pick the male applicant as the better qualified. They

justified this choice by reference to the qualification the female lacked. So the participants who got the female street wise applicant preferred the male, because (they said) formal education matters more for police chief than street experience (after all, we're not hiring a beat cop).

Meanwhile, participants who got the female formally educated applicant preferred the male because (they said) it is beat experience that matters for the job – how can you run a police department unless you have policing in your bones?

What's going on here is that people's implicit attitudes are altering their perception of what skills and qualifications are needed for a job. People judged that a particular qualification was relevant only because they had sexist assumptions, about women and policing. But they couldn't detect the processes at work in them. From their perspective, it looked as though they were making a judgement based on what qualifications they thought were required for police chief. They weren't really: they were making a judgement based on gender, and justifying it, based on a confabulated theory about what qualifications were required for police chief. When they looked at their judgements, they saw a plausible story about qualifications.

How would they know that the story was driven by their implicit attitudes? Interestingly, in this study the experimenters asked the participants how confident they were that their judgement was objective. Those who were most confident that they were objective showed the most bias.



Image from shutterstock.com

It took careful experimental work to show that the judgement was driven by sexist attitudes. We can't say of any particular participant that their judgement was caused by sexism (though we have grounds for suspicion). It's the overall pattern across all the groups that tells us that sexism was a very important factor. But obviously, when you or I are making a decision – deciding on job applicants, or

who to vote for, or making up our minds about a newspaper story – we don't have this kind of data available. It's difficult to counter the effects of implicit attitudes which conflict with our explicit beliefs. The first step is to recognise that we have them. By making Implicit Association Tests available, the people at Project Implicit have done us a service. Doing such a test induces humility. If (most) everyone recognised that they had some implicit biases, we might be less quick to condemn, less quick to blame others for their troubles, and a little more accepting that discrimination – not necessarily conscious – helps to explain gross inequalities.

We can also begin the hard work of trying to alter our biases. Here again, we must be humble: few people manage entirely to free themselves of biases. They are often acquired very early (we all learn the cultural stereotypes associated with gays, and women, and Aborigines, and other groups, very early, and learning them may be enough to cause some biases in unconscious processes). We counter these biases not by rational argument but by setting up new associations.

If the only Aborigines you ever encounter are those depicted on commercial news stations, your associations will probably never be positive. It's only if the images change that new associations have a chance to form. People often complain about political correctness, but these

complaints may be based (in part) on an unrealistically rosy picture of human rationality. Below the level of rational argument, stereotypes do their work. It's quite likely that implicit associations play a role in explicit negative attitudes toward particular people. Think of the incredible vitriol directed toward Julia Gillard. A confabulatory process may well be at work in some or even most of the people who chant "Ju-liar". Negative implicit attitudes toward women may bias them toward thinking worse of her government and policies than they would have had she been a man. But because they have no access to the processes that colour their perceptions, they attribute the cause to her policies and her character.

Tony Abbott was incensed to be called misogynist recently. Perhaps his conscience, and those of many of his supporters, are clear: they look within to the causes of their negative assessments of Gillard and find only intense dislike of her policies, and therefore a strong negative attitude toward the woman who implements them. But they cannot tell, by looking within, whether their dislike of policies and person is not significantly strengthened by their implicit attitudes. Our thought – all of us, even the most well-intentioned, the most careful, the most intelligent and well-educated – may be shot through with bias. The images with which we surround ourselves (and advertising is particularly pervasive and egregious in

this regard, especially as concerns sexism) may produce stereotypes that subtly and not so subtly undermine our commitments to equality.

We never rise above these influences – all our thought remains utterly dependent on unconscious processes. We live in an environment that is polluted. We breathe this stuff in all the time. Perhaps it's time for a cleanup.

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<https://theconversation.com/are-you-racist-you-may-be-without-even-knowing-it-10826>

Pauline Hanson to stand in federal election under One Nation party

By: Nathan Klein, [The Daily Telegraph](#), June 03, 2013 2:24PM



Pauline Hanson is set for another stint at politics at the next federal election. Source: Gold Coast Bulletin

PAULINE Hanson has announced she will campaign for a Senate seat as a member of the One Nation party in the lead up to the federal election in September.

"I know most of us are sick of selfish, dysfunctional and egotistical political parties more concerned about themselves than the greater good of our nation," she said.

She said there will be One Nation candidates throughout the country to give people "more choice" when it comes to election day.

"I think people are very fed up with the major political parties," Hanson said.

"People don't know who to vote for - they don't particularly want the Labor party but they don't want to vote for Tony Abbott either."

She denied money was her motive for having another crack at federal parliament.

"I cannot believe that you actually say that (I'm doing this for money)," she said.

THE PM announces Geelong as the site of the new NDIS headquarters, while the Opposition says the government is just "playing catch up".

"I can assure you Pauline Hanson will be the only one to move a motion in parliament to get rid of electoral funding...that's how much I disagree with it."

Ms Hanson said she had taken the advice of her children to go onto Facebook and she would use YouTube and Twitter to connect with voters.

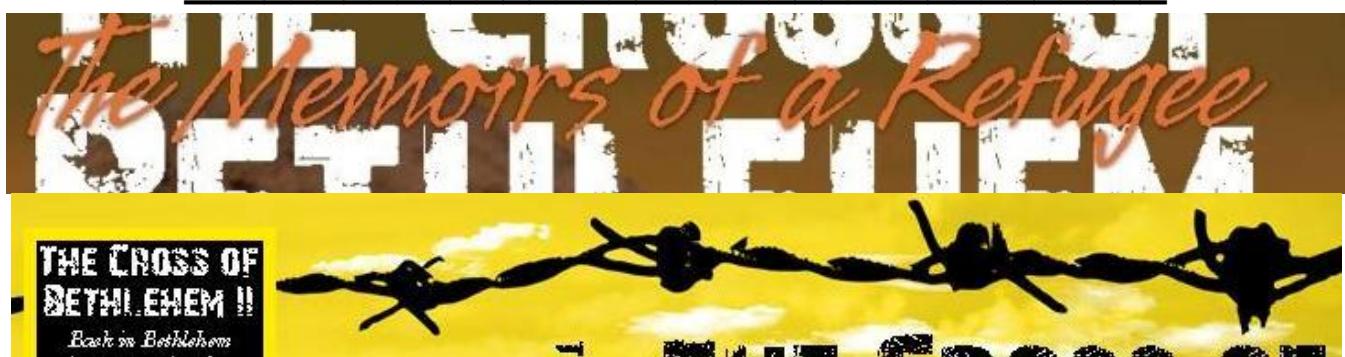
"They can actually watch clips of me, what I've said, and get the real truth, not the distorted versions from biased media reporters over the years," she said.

"I want them to know who Pauline Hanson is."

Ms Hanson said many people didn't know she had been married to a Polish refugee and that an Asian refugee had managed her fish and chip shop.

"There's things people don't know about me, it's not about racism, it's about the proud Australian," she said.

Ms Hanson last tried to enter federal parliament as a senator on the eponymous Pauline's United Party ticket in 2007. <http://www.heraldsun.com.au/news/national/pauline-hanson-to-stand-in-federal-election/story-fnii5s3y-1226655493804>



Roi Tov: Un-Branding Israel

Behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it - Zechariah 4:2-3



Chinese Dragon

Across the Thredas Pass: The Story of the Thai-Burma Railway

China is not a good place for enjoying Chinese pagodas. Western ideologies destroyed them. Yet, while **traveling around** there, even the post-Cultural Revolution cities and towns have a rather uniformly blockish look.

Bolivia is not a good place for enjoying constructions of the Aymara, Quechua or Guarani cultures, despite their being

over 90% of the population. Colonialism destroyed them. The main statues on La Paz main venue show Columbus—a transatlantic terrorist—and a general* who committed treason against his country, Spain. Yet, while **traveling around** a distinct blend of crumbling-adobe and rusty-colonial structures create a rather uniform look of misery, violence, and abuse.

These examples are low manifestations of a topic known as Nation Branding. Branding is a discipline within Marketing, which attempts to identify one seller's product against all others, mainly by a careful design of its name, design, and symbol. Nation Branding is essentially the same but applied to the build-up of a country's reputation.

In the violent Zionist saga, Jaffa Orange was a cornerstone event in their building of a Nation Zio-Branding.

"Israel? Aren't they the orange producers?"

Shamouti oranges were developed by Palestinians in the 19th century. They are almost seedless, sweet and rather easy to peel.

Jewish settlements along the Coastal Plain adopted them. In one of the first national marketing efforts, they adopted an revolutionary marketing strategy.

The main competition was oranges from Spain, a world leader in the field. In contrast, the Bible doesn't even have a word for orange.** Marketing oranges from the Holy Land was a Herculean task.



Jaffa Orange from Sarona Nowadays below IDF Headquarters

City of Oranges: An Intimate History of Arabs and Jews in Jaffa

Zionists started sticking labels on the fruit. "Jaffa Orange" they declared in a first-ever attempt to treat fruits individually. This created a successful brand that was identified with the State of Israel for many years.

Even brands get tired. Shortly before I left, I saw oranges with stickers stating "Shamouti," the original, Arabic name of the wonder-oranges.

Tired brands are often refreshed. Yet, there are clear rules for performing the upgrade successfully. Sharp changes in the motif and new ideas that are unrelated to the old ones are widely considered as damaging. They irradiate a wrong message: "we were wrong."



Jaffa Oranges in Mahane Yehuda Market, Jerusalem

Note the stickers

Menorahs, Mezuzas, and Other Jewish Symbols

Coca Cola changed its logo many times along its history; yet, it never had deviated from its peculiar graphics and signature red color. If they adopted blue they would be accused of surrendering to Pepsi Cola. Branding 101. Marketing 101.

In 2013, Israel is performing just that, un-branding its Nation Branding



Israel—Nation Brands

Did you know? Israel: "We Are More Anti-Semites!"

Anti-Semites:

"Israel? Aren't they... Who are they?"

At first sight, the events related to the Jaffa Orange brand may look sophisticated. Looking closer, for example by noting the birth of the alternative Shamouti brand, one understand that this is the sophistication of savages saying: "I have the strength to kill you; hence I am right." Rebranding Jaffa Orange as Shamouti Orange by the Zionists equals to their nuking their own leg. They have recognized Palestinian authority on the issue.

In a studied insult⁺ towards ultra-Orthodox Judaism, Zionists imposed the menorah as the emblem of the State.

The statement looks strange, but it is true in a subtle way. The menorah portrayed in the emblem is based on the depiction of the menorah of the Second Temple in Jerusalem

in the Arch of Titus, Rome. The Arch shows the menorah being taken away by Roman soldiers after the destruction of Jerusalem. The point is that in the Arch, the menorah appears as placed atop a graduated stand. The base shows several pagan signs.



Controversial Emblem

[Menorahs, Mezuzas, and Other Jewish Symbols](#)

Historic and Halakhic⁺⁺ sources predating the event claim that the menorah didn't have such a stand, but that it was stuck in the ground with a "kilshon," a pitchfork. Yet, the Zionists chose the version featuring the pagan base, though the blasphemies were replaced by amorphous shapes.

Thus, religious Israelis look at the emblem as a foreign one, pagan down to its Roman base. Secular Jews never considered it a proper brand; the artifact's solidity reminds of a tank. Instead of inspiring, it reminds one of Israel being nothing but a Zionist military stronghold. People want a civilian life; they don't need to be remembered of the army on every official document.

Expectedly, ways to refresh this spiky brand were searched. Expectedly, this was done as unsophisticatedly, as clumsily as with the Jaffa Orange. The large picture above shows several emblems adopted by various government ministries. Who is who? Doesn't matter. The point is that they are clearly destroying the brand, destroying the broadcast image of the State towards its citizens. Many official documents are issued these days with the alternative unofficial emblems, without

showing the menorah. "What is Israel?" Israelis are questioning now.

"I have the strength to kill you; hence I am right," said the State of Israel and committed suicide.

* In a strange development, the traitor was insulted by Bolivia. The name of the country is a deformation of Bolivar, the general's name. "Bolitas" (self-used nickname for "Bolivian")—as all other Western [Humanist states](#)—respect nothing except the yellowish, shiny reflections of light on the golden calf.

** Modern Hebrew uses "tapuah zahav," "tapuz" in its short form, to design oranges. "Tapuah" is a generic term denoting a round fruit growing in a tree. If used as a standalone word, it refers to an apple. Thus, "tapuah zahav" can be translated as "golden fruit" or "golden apple."

+ This is a typical Zionist approach. After Ariel Sharon scandalous semi-assassination for his attempting to sign a peace agreement, Tel Aviv's largest waste dump was named after him (see [E1: Trashing Evil](#)).

++ [Halakha](#) is the Jewish religious law, a body of legislation parallel to Muslim Shar'ia. Its most comprehensive text is the ["Shulchan Aruch"](#) published by Yosef Karo in 1563. The name means "Set Table" and is the most extensive Code of Jewish Law. It generally follows Sephardi traditions. Shortly afterwards, Rabbi Moses Isserles published his notes to the "set table," usually known as "mappah" (tablecloth). The combination is an acceptable way of solving liturgical discrepancies among the bulk of Jews, namely Sephardic and Ashkenazi.

Ultra-Orthodox parties oppose bringing civil actions to Israeli courts **because they decide outcomes by applying Israeli law rather than Jewish-Halakha.**

Rejecting the legal system equals rejecting the foundations of the State of Israel, and thus discloses these parties intention of founding a future Halakhic state, based on the [Talmud](#).

<http://www.roitov.com/articles/menorah.htm>

Why Are Some Democracies More Equal Than Others?

By: [Gilbert Cavanaugh](#)
05 Jul 2013 09:31 PM PDT, *The Occidental Observer*

Almost any time neoconservatism is discussed, whether in a positive or negative light, it is treated as a kind of hegemonic monolith that has not changed since the last generation of its adherents began gaining prestige in the 1970s — or even since it began taking form decades earlier. Obviously this is a mistake, but sorting out its various "waves" is a task for another time (and likely a task for Paul Gottfried). In an attempt to eschew the complex

pedigree of neoconservatives in the last half-century, I will, for the moment, only discuss the post-9/11 variety of neocons.

The terrorist attacks of September 11th proved to be a crystallizing moment for neocons. Since the end of the Cold War, they had lacked not only political power, but more importantly — a driving purpose. While vainly trying to unify under an "anti-Clinton" banner, they meandered into intellectual self-

indulgence in an attempt to regain the drive they had possessed while battling the USSR. Not content to rest on their laurels, [odd proposals to re-capture "national greatness"](#) came about, similarly, bizarre [calls to invade Africa](#) popped out of thin air. Like their [Trotskyite forbearers](#), they became a fairly insulated bunch that spoke to few people outside their own circles, and were happy to theorize and pontificate amongst one another, with their

thoughts steadily drifting away from any tangible political reality.

In 2001, when Bush Jr. came to power, they did too, but they still lacked a unifying goal. When a new, seemingly existential, threat crashed its way to the crosshairs of global attention, all of this changed. Digressing slightly, I will admit that pinning down a precise program or doctrine to the neocons can prove somewhat difficult. Part of this comes from their willingness to **shape shift** — such as their jump from Democrat Scoop Jackson's 1972 presidential bid to Ronald Reagan's cabinet less than a decade later. Another more important difficulty comes from the fact that it has become somewhat fashionable for neoconservatives to deny their own existence. It reminds me of a Marxist adage I hear from time to time: "An ideology is hegemonic when its adherents deny its existence". Jonah Goldberg penned a whole **three-part series** of articles shortly after the Iraq War began that claimed no such thing existed — this is hilariously disproven by how many neocons **openly and proudly label themselves as such**.

Regardless, a post-9/11 manifesto does exist — serving as a replacement for Jeane Kirkpatrick's classic **Dictatorships and Double Standards** in a world with no USSR. It came as a **speech at an American Enterprise Institute gathering in spring of 2004 by Charles Krauthammer, entitled "Democratic Realism"**. In it he describes the new "unipolar" world and begs the question of what American foreign policy should be in such an era. He then rehashes old neocon attacks on isolationism, liberal internationalism, and realism. Afterwards, he describes "Democratic Globalism" — which he sees as a kind of "hard" liberal internationalism that serves to describe those who are (according to him) inaccurately called "neocons". His description of this ideology has many trappings of neconservatism: it implies that Truman and Reagan were of the

same ideological arc, claims jihadists are the new Communists, has an ahistorical fetish for democracy, and strongly advocates war. Here are some of its key passages:

Democratic globalism sees as the engine of history not the will to power but the will to freedom. And while it has been attacked as a dreamy, idealistic innovation, its inspiration comes from the Truman Doctrine of 1947, the Kennedy inaugural of 1961, and Reagan's "evil empire" speech of 1983....

Today, post-9/11, we find ourselves in a similar existential struggle but with a different enemy: not Soviet communism, but Arab-Islamic totalitarianism, both secular and religious....

The trouble with such a foreign policy, he goes on to say, is:

[I]ts universalism, its open-ended commitment to human freedom, its temptation to plant the flag of democracy everywhere. It must learn to say no. And indeed, it does say no. But when it says no to Liberia, or Congo, or Burma, or countenances alliances with authoritarian rulers in places like Pakistan or, for that matter, Russia, it stands accused of hypocrisy.

Ergo, Krauthammer declares that there must be a slight tweaking of an otherwise perfect idea:

Where to intervene? Where to bring democracy? Where to nation-build? I propose a single criterion: where it counts.

Call it *democratic realism*. And this is its axiom: *We will support democracy everywhere, but we will commit blood and treasure only in places where there is a strategic necessity—meaning, places central to the larger war against the existential enemy, the enemy that poses a global mortal threat to freedom.*

Where does it count? Fifty years ago, Germany and Japan counted. Why? Because they were the seeds of the greatest global threat to freedom in midcentury—fascism—and then were

turned, by nation building, into bulwarks against the next great threat to freedom, Soviet communism.

Where does it count today? Where the overthrow of radicalism and the beginnings of democracy can have a decisive effect in the war against the new global threat to freedom, the new existential enemy, the Arab-Islamic totalitarianism that has threatened us in both its secular and religious forms for the quarter-century since the Khomeini revolution of 1979. [italics in the original]

Another similarity this speech bears to Kirkpatrick's famous (infamous?) **Dictatorships and Double Standards**, is that it boldly and proudly articulates an idea that had already been put into practice. In 1979, Kirkpatrick argued that the US should openly support military dictatorships so long as they were anti-Communist, which the US had been doing already for at least a quarter century. In Krauthammer's speech, he claims that neocons should begin forcibly transforming nations into democracies — but not all nations — just the important ones in the Middle East. Since his speech came in 2004, all of those things had already been set in motion. Denying the existence of neconservatism was already in vogue, the invasion of Iraq had already occurred, suggestions for similar invasions in Africa had already been passed on, and neocons had already set much of this in motion.

Krauthammer himself had been a signatory on **a letter to President Bush (dated September 20th, 2001) that had urged him to invade Iraq**.

The organization behind the letter was **Project for the New American Century**, an undeniably neconservative group chaired by none other than William Kristol, son of Irving Kristol. The group had sent a **similar letter to President Clinton** in 1998, and was brimming with the most prominent of neocons: Richard Perle, Robert Kagan, and Norman Podhertz to name a few. Furthermore, many of the

signatories of both the letter to Bush and the letter to Clinton (including Krauthammer) found themselves employed by the Bush administration in short order.

The attempt is often made to detect how deeply "Jewish" neoconservatism is, and this article is another one of those attempts. In the current political climate, all such investigations should be filtered through Krauthammer — if the name of the game is “democracy where it counts” then we must honestly ask, “where does it count?” and see if our answer matches that of the neocons. Regardless of how Jewish this global democratic ideology is, I oppose it, but for now I will take it at face value. Would a secular foreign policy of “democratic realism” designed to satisfy the interests of non-Jews match the program that has been advocated by neocons since late 2001? Let us examine the matter step by step.

Krauthammer’s assertion that a dose of realism is needed in any attempt to democratize the world is obviously true — no sane person would advocate arbitrarily removing dictators in Central Africa, South America and South-East Asia in quick succession out of principle. However his region of choice, the Middle East, merits more scrutiny. Superficially there is some sense to it — that region’s ability to breed Jihadists is unique, and the jihadists do represent at least something of a threat to Western Democracies. But are there larger threats?

The obvious answer would be China and Russia; both (particularly China) are undemocratic powerhouses that do a great deal to undermine the idea of a democratic planet. Yet, any dose of realism would preclude an invasion of either nation, or any truly bellicose posturing. What would have to be done is exactly what is being done in both East Asia and Eastern Europe — find neighboring democracies and bolster them up with massive foreign aid, excellent arms trade deals, mutual

protection treaties, and even American boots on the ground. Though one could go over these policies with a fine-toothed comb and find inconsistencies (Georgia in '08, a greater focus on Central Asia, etc.), it would seem that neocons have developed a meaningful and consistent post-Cold War “containment” strategy regarding China and Russia.

Aside from the looming bear and dragon, few democracies in danger come to mind. The Dominican Republic is not threatened by Cuba, Namibia is not threatened by Angola, and Indonesia is not threatened by Malaysia. There are a few minor disputes neocons could take stronger stances on: making sure democratic Senegal is not threatened by the current chaos in Mali, or clearly backing democratic Chile whenever Socialist Bolivia begins making absurd demands — but such minor regional quibbles do not make for good litmus tests.

So if Russia and China are being more or less contained, Latin America is stable, and sub-Saharan Africa is (any realist would have to admit) beyond meaningful salvation until further notice — than what is a realist with democracy in his heart to do? This leads us right back into the Muslim nations that stretch from North Africa to Pakistan. Once again, the superficial complaint of it being a hotbed for Jihadism is correct — and were the region to be democratized it could serve as a meaningful chess piece against China and Russia. So the region is perhaps not a bad choice after all.

But where? The region just described is quite vast, and each nation in it has something uniquely vile about their government that could make it an easy target in an idealist’s mind. So which nations should be the most directly confronted? Neocons generally seem to choose their targets based on their relative threat to Israel. Yes, the elephant in the essay has made its appearance at last — Israel. The reason

for this, so say the neocons, is that Israel is the only democracy in the Middle East. The critique of this point I most often hear within dissident right circles is, “and what about Turkey, Lebanon, and Palestine!” Though there are many intelligent and respectable people who make this critique, it is not an airtight argument.

Turkey underwent a military coup as recently as 1997, and has quite a history of internal military interventions. One man (Erdogan) has held the executive for ten years (and his political party for even longer) — a rare occurrence in democracies. Even before the recent protests, state crackdowns on journalists and dissent in general along with violations of property rights had been making headlines frequently. Lebanon also proves unconvincing, having been under military control until 2005. Even then, the government has not been able to meaningfully control its own territory — much of which is intermittently under the thumb of Hezbollah. When a government cannot lay down the law within its own borders — it stops being a “government” in any meaningful sense — democratic or otherwise. Palestine — both the West Bank and Gaza Strip rank even lower than Lebanon in terms of a government (elected or not) having a meaningful social contract with its citizens. When a democracy is not stable, it will not be a democracy for very long. Israel, whatever you may think of it, has been stable and effectively democratic since its birth in 1948.

As such, if the US were to express a kind of militaristic solidarity to all of its democratic brothers, protecting Israel against the threats of totalitarian minded terrorist groups and enemy states would make sense. Strengthening the case for such a claim would be the proximity of Israel’s cultural values to those of the contemporary West — particularly when compared to its neighbors. One of the

reasons neocons champion democracy and the West is because both tolerate feminism, gays, etc. I doubt anyone would make the claim that **LGBTIQO2SA** (or whatever) rights are more respected in any Arab state than they are in Israel. So once again, the neoconservative case for standing with Israel can thus far be understood in a purely ideological sense, since they have proven **time** and **time again** that on social issues they are complete leftists.

What does disrupt the Israeli obsession is not any fault of Israel itself, but the existence of India. If America is to support its democratic brothers across the globe, then India should be receiving much more attention than it does. Not only has **India been a democracy for about as long as Israel**, but the forces that threaten it are much stronger than the ones seeking to destroy Israel. **Neconservative publications have been warning the US of Iran's impending nuclear capabilities for years**, but India's long-standing nemesis **Pakistan has openly possessed nuclear weapons for at least a decade and a half**, not to mention **China**, which has had them for almost as long as Russia. Furthermore, India has been militarily engaged with both those nations, not just recently, but regularly. The now forgotten **Sino-Indian War** occurred in the early '60s, **multiple wars have been fought against Pakistan since 1947**, and skirmishes/stand-offs with both

Pakistan and **China** still happen from time to time. Just as India's enemy nations are more threatening than Israel's, so too are her terrorists. Not only does India suffer from a large number of **deadly attacks from Jihadists**, but she also is the target of **Maoist terrorist attacks** (which often target Americans and American interests). Many people are surprised to learn that outside of Europe and America, there is still a meaningful number of Communists, but such is the case — and India is something of a battlefield for them. Finally, nearly every American foreign policy wonk (neocon or otherwise) notes **the importance of keeping Pakistan in check** — could not India prove useful in that regard, at the very least in the capacity of swapping intelligence information? The issue of numbers should also be brought up, India is big, with **a population well over one billion**, it ranks second only to China in population size. If the neoconservative goal is to democratize the world regardless of creed, race, etc, then the quest is a materialistic one, and the safety of an enormous democracy should be prioritized over that of a small one. If Israel is destroyed or falls under an autocracy, **about 8 million people** lose their democratic rule — with India that number is 1.2 billion. So why does **Israel receive billions in American foreign aid** while **India sits in the millions**? Why do so many neocons talk of the absolute need to protect Israel, while not India? The

current obsession with Israel would look justified if as much time was spent obsessing over India — but that is far from the case. Some may claim that the "project" of protecting and bolstering India would be too enormous to take on — but that has never dismayed Americans, much less neocons. Fighting Communism on a global scale was an enormous project, as was fighting Nazi Germany and Imperial Japan simultaneously, as was conquering everything to the West of the Appalachian Mountains. An unwillingness to anger China could theoretically be another reason to tread lightly in supporting India — but America does not let that fear get in the way of always backing **Japan** and **Taiwan**, so that critique is a non-starter as well.

If even a superficial comparison of Israel to India through the eyes of a democratic globalist makes each seem at least as important as the other, then the question of course becomes, "why Israel" since in reality, those "democratic globalists" have chosen Israel. Well, it is a touchy thing to say, and since Carl Bernstein admits that he can get away with saying "it" since he himself is a Jew, **I will let him finish for me**.

<http://www.theoccidentalobserver.net/2013/07/why-are-some-democracies-more-equal-than-others/?utm>

For a laugh watch:

<http://www.youtube.com/watch?v=HtDh93ByB18>

Egypt After the Coup... Is Obama Backing ElBaradei?

By: Franklin Lamb, Counterpunch, 06 July 2013

Beirut -- According to well-connected Washington sources, including a Congressional staffer whose job description includes following political events in Egypt, once it became evident that Egyptian President Mohamed Morsi might well be ousted by Egypt's Supreme Council of the Armed Forces (SCAF), it did not take Mohamed Mustafa ElBaradei, the Sharia legal

scholar, Nobel Peace Prize Laureate, and for 12 years (1997-2009) the Director General of the International Atomic Energy Agency (IAEA) very long to contact the Washington, DC law firm of Patton Boggs. That was this past Tuesday.

The very next day, ElBaradei's representatives reportedly also made contact with the Conference of

Presidents of Major American Jewish Organizations which claims to represent the 52 largest American Jewish groups. ElBaradei, perhaps the current front-runner to replace his long-time nemesis, Mohamed Morsi, moved fast to organize some key allies in Cairo and Washington to pick-up where his earlier failed Presidential campaign left off in January 2011.



Patton Boggs, the K Street, NW Washington DC law firm, which last year had 550 lawyers and 120 lobbyists and is arguably the firm closest to the White House and most likely to secure for its clients what they want from the approximately 5000 key decision makers in the US Capitol.

The other nearly 11,800 federally registered lobbyists in Washington (there were only 300 as recently as when Lyndon Johnson was US President) lag far behind Patton Boggs in terms of political influence. Patton Boggs new client wants the Pentagon and the White House to squeeze Egypt's Supreme Council of the Armed Forces (SCAF) who deposed President Morsi and arrange for himself to be appointed the interim President of Egypt pending early elections.

What ElBaradei's representatives are reportedly offering the White House in exchange for Obama's discrete assistance, is that the 1979 Camp David Accord, including all its elements, will be observed. In addition, Egypt under ElBaradei can be expected to toughen its stance on Iran's nuclear program including publicly adjusting some of his pre-2012 comments on Iran that the White House and Israel criticized as being "soft on the Islamic Republic."

Also being promised by ElBaradei's agents is that security cooperation between Egypt and Israel will grow stronger. ElBaradei's objective is to secure Barack Obama's personal support during his jockeying for the expected forthcoming Egyptian presidential election.

Once again the Obama administration was caught by surprise as the "Arab spring," still in its infancy, increasingly portends ill for Western-installed potentates in all the Sykes-Picot artificially created "countries."

According to Congressional insiders, Obama reportedly has some doubts. Those following events in Egypt will likely recall his praise of Morsi after the two former University Professors had a chance to sit together and get to know one another. "I like this man," Obama reportedly told some staff members, "he thinks like me." When Morsi was deposed, Obama lamented: "We are deeply concerned by the decision of the Egyptian armed forces to remove President Morsi and suspend the Egyptian constitution. I now call on the Egyptian military to move quickly and responsibly to return full authority back to a democratically elected civilian government as soon as possible through an inclusive and transparent process, and to avoid any arbitrary arrests of President Morsi and his supporters."

Meanwhile, the SCAF, at the urging of ElBaradei's team, is paying sweet lip service regarding Obama's expressed concerns. Shortly before the words were uttered by Minister of defense, Brig. Gen. Abdel Fattah al-Sisi, the State Department received a copy of the speech with the first paragraph highlighted to assuage Obama: "The armed forces will not interfere in the realm of politics or governance and will not overstep the role that it is assigned in a democracy, which stems from the desire of the people." Those words sound good also in Foggy Bottom.

Patton Boggs talking points to the Congress and Obama Administration are that President Morsi had more than a year to show progress to the Egyptian people, with both institutional political legitimacy derived from their election victories, and that he enjoyed strong popular support when he assumed full power from the armed forces in June 2012 but that he failed badly and the new government -- hopefully led by ElBaradei -- will now act more efficiently to move the country towards credible and legitimate institutions of governance.

ElBaradei's campaign, as reported in the July 4th edition of the New York Times also worked hard to convince the White House of what he called the necessity of forcibly ousting President Morsi, presenting several arguments

that included documentation that Morsi had bungled the country's transition to an inclusive democracy and wasted a year without following thru on any of his pledges.

Some Congressional analysts believe that one of Morsi's biggest mistakes resulted from a deliberate policy of accommodation and not, as is commonly believed, confrontation. He allowed the military to retain its corporate autonomy and remain beyond civilian control.

Furthermore, he included in his cabinet a large number of non-Muslim Brotherhood figures who abandoned him within months when the going got tough, thus presenting to the public an image that the government was on the verge of collapse.

Some have suggested that Morsi should have brought the military to heel soon after he assumed power and was at the height of his popularity, just as the military was at its lowest point in public perception. Monday morning quarterbacking is now rampant to explain Morsi's failures. What the Muslim Brotherhood and Mohammad Morsi's supporters do in the coming days at Tahir Square and across Egypt will likely determine the route and the ultimate success of ElBaradei growing juggernaut.

Meanwhile, as of today, it appears that President Barack Obama may well help usher Mohammad ElBaradei into Egypt's Presidential Palace. If the Obama administration has success there will be joy in Tel Aviv, and at Patton Boggs' victory party, where a good number of the invited guests will almost certainly be carefully vetted by AIPAC.

Franklin Lamb is doing research in Lebanon and Syria and is reachable at fpplamb@gmail.com This email address is being protected from spambots. You need JavaScript enabled to view it.

http://therebel.org/index.php?option=com_content&view=article&id=663760:egypt-after-the-coup-is-obamabackingelbaradei&catid=165:lamb&Itemid=1313#sthash.waw1dOv0.dpuf

Abducted Iranian diplomats still alive in Israeli jails: envoy

Iran's Ambassador to Beirut Ghadanfar Roknabadi said Tehran has evidence proving that the four Iranian diplomats kidnapped in

Lebanon over three decades ago are still alive and being held in Israeli jails, Press TV reports. The Iranian envoy made the remarks in

a ceremony marking the 31st anniversary of the abduction of the four diplomats -- Ahmad Motevaselian, Seyyed Mohsen

Mousavi, Taqi Rastegar Moqaddam and Kazem Akhavan - kidnapped on July 4, 1982 by a group of Israel-backed gunmen at a checkpoint in northern Lebanon.

"Well, we announced that we couldn't find any document which proves they have been martyred here in Lebanon. All of the documents prove that they were transferred when they were kidnapped in Lebanon," Roknabadi said. "They (diplomats) have been transferred to occupied Palestine," he added.

He stated that the case is a "national and human" issue and called on the international community to exert more pressure on the Israeli regime to release the Iranian diplomats as soon as possible. Also attending the ceremony was advisor to the Iranian president Maryam Mojahedzadeh who criticized the international community for remaining tight-lipped on the case. *"If they had a different nationality, there would have been an international outcry especially from human rights organizations. But since the Iranians and Israelis are involved, the international community has turned a blind eye," she told Press TV.*

She also called on the Lebanese government and international organizations to adopt serious and effective measures to determine the fate of the four abductees.

The Lebanese forces militia headed by Samir Geagea was known for its close ties with Israel at the time of the abduction of the Iranian diplomats and was responsible for handing over many Lebanese and foreigners to Israeli custody at the peak of Israel's invasion of Lebanon.

Geagea has made contradictory statements concerning the Iranian diplomats, initially saying that his militia handed them to Israel and later claiming that they witnessed their killing inside Lebanon.

The Lebanese resistance movement Hezbollah says the fate of the kidnapped Iranians was brought up in indirect negotiations for a prisoner exchange with the Israeli side after the 2006 war.

However, Israel has not released any information about the four missing Iranians.

The families of the abducted diplomats are urging the international community to take up responsibility and establish a

fact-finding mission to help solve the decades-long case once and for all.

Iran's Clerics See a Moral in Morsi's Fall

By **FARNAZ FASSIHI** - farnaz.fassihi@wsj.com - MIDDLE EAST NEWS, July 5, 2013, 5:49 p.m. ET,

BEIRUT—The fall of Egypt's President Mohammed Morsi presents Iran with a new challenge: Establishing a relationship with an as-yet-undefined leadership while distancing itself from past efforts to court the Muslim Brotherhood.

Iran's high-level officials and state media haven't commented on the protests and military coup that drove Mr. Morsi and his Islamist party from power over the past week. But on Friday, the regime began to characterize the events in Egypt through the prism of Iran's resistance against Israel, the West and the Salafists, the Sunni movement that gained political clout alongside Egypt's Brotherhood.

A chorus of Friday prayer sermons across Iran by representatives of Supreme Leader Ayatollah Ali Khamenei slammed Mr. Morsi and the Brotherhood for choosing not to sever ties with Israel, honoring Egypt's peace accord with the Jewish state, and maintaining relations with the U.S.

The sermons unanimously said that the people of Egypt had risen up against Mr. Morsi because he had failed to be independent from the West and form an alliance with the "axis of resistance"—Iran, Hezbollah and Syria.

"Instead of leading the Muslim world to unite, they [Muslim Brotherhood] sided with murderers. They promoted fear of Iran and Shiites," said Ayatollah Ahmad Khatami, delivering Tehran's Friday sermon.

Mr. Khatami's comment was among those about Egypt posted online Friday by Fars News Agency, affiliated with the Revolutionary Guard Corps.

In Mashhad, a holy Shiite city in northeast Iran, the cleric leading Friday prayers said Egyptians had trusted the Muslim Brotherhood because it was an Islamic party but "the Muslim Brotherhood did wrong and derailed from its principles."

When the Arab Spring swept across the Middle East in 2011, Iran declared that the pro-democracy uprisings were

inspired by its own 1979 revolution, which ended thousands of years of monarchy.

Egypt's overthrow of President Hosni Mubarak drew the most direct comparisons. Both revolutions put power in the hands of long-suppressed Islamist parties with grass roots support. Both nations toppled secular autocrat rulers with close ties to the West and strong armies. The climax of Egypt's revolution even fell on the anniversary of Iran's, February 11, 2012.

Iran initiated an aggressive diplomatic campaign to restore relations with Egypt, which were cut off after Egypt sheltered the deposed Shah of Iran in 1979.

President Mahmoud Ahmadinejad and Mr. Morsi each visited the other's country, the first Iranian and Egyptian presidents to do so in more than three decades.

Still, sharp divisions strained relations—mostly over the conflict in Syria and the sectarian Sunni-Shiite rivalries in the region.

But Iran's efforts paid off, to some degree. Travel between the two countries was permitted for citizens. Official delegations from both sides shuttled between Cairo and Tehran to discuss politics, business opportunities and tourism.

In May, a group of 45 Egyptian officials toured Iran's historic sites for five days at the invitation of Iran, according to Iranian newspapers, which quoted an Egyptian official saying it was "time for Egypt to move forward its ties with Iran."

Iran, with a new president, Hasan Rouhani, slated to take office next month, will have to recalibrate its approach to the interim rulers of Egypt or its next government.

But the message from Iran's ruling clerics on the chaos in Egypt is already sinking in with many constituents.

"These events show that Western-style democracy doesn't work in the Middle East," wrote Reza, an Iranian man, in the commentary section of the website Iran Diplomacy, affiliated with the country's foreign ministry. "Thank God we have stability here."

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